

Audience Acceptance of the Ethics of Hijab-Wearing Women in Oklin Fia's Social Media Content

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ABSTRACT

Keywords
Social Media
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This study aims to explore audience reception regarding the ethical implications of a hijab-wearing woman's content on social media, focusing on Oklin Fia's controversial videos, particularly one where she provocatively licks an ice cream cone. Utilizing a qualitative approach with Stuart Hall's encoding/decoding theory, the research findings reveal diverse interpretations among audiences regarding the ethical conduct of hijab-wearing women in Oklin Fia's content. Non-Muslim informants positioned themselves in opposition to the ice cream-licking video, perceiving the hijab as a symbol of Islamic identity.

1. Introduction

In Indonesia, the popularity of ordinary people becoming famous through social media is quite significant. Social media platforms have facilitated the emergence of content creators who entertain and educate their audience through diverse content (Mufidah, 2023). These content creators, as defined by Tiara (2021), produce material that combines educational and entertaining elements, tailored to the desires and interests of netizens and their followers. However, the execution of content dissemination by these creators on social media often falls short of expectations. While they should ideally upload content that is both educational and entertaining, they frequently resort to controversial material to enhance their popularity (Wirianti, 2023). One such example is Oklin Fia.

Oklin Fia, a content creator with a focus on arts and entertainment, frequently shares controversial content while wearing a hijab on her social media platforms (Saly et al., 2023). Despite receiving criticism from internet users urging her to cease posting such content due to its perceived lack of ethics (Nita, 2023), Oklin remains undeterred, defending her posts by claiming they do not violate any norms (Sumargo, 2022).

One particularly controversial piece of content that sparked condemnation from various quarters involved Oklin licking ice cream in front of a man's private organ. This content was reported for alleged decency violations and considered blasphemous due to Oklin wearing a hijab in the video, with the hijab being viewed as a symbol of the Islamic religion (Detikcom, 2023).

The wearing of the hijab by Muslim women can significantly influence societal behaviors and perceptions. In the case of Oklin Fia's ice cream licking video, her behavior is perceived as deviant by the community, as it is deemed unethical for a hijab-wearing woman to engage in such actions. Furthermore, as a woman wearing a hijab, Oklin is seen as violating the ethical standards of modest dressing by revealing her body contours (Khairiyah et al., 2022). Her actions in the video diverge significantly from the ethical expectations placed on hijab-wearing women in Islam, as the hijab symbolizes Islamic identity and embodies values of modesty and virtue. Therefore, hijab-wearing women are expected to comport themselves appropriately and refrain from creating vulgar content on social media.

Previous research conducted by Nasrudin (2023) delved into a netnographic cultural study, focusing on followers' reactions to the sensual content of hijab-wearing women on Oklin Fia's account. The findings revealed a notable prevalence of non-verbal sensual comments within the content. Diverging from prior studies, the present research seeks to explore the audience's

interpretation of the ethical implications surrounding hijab-wearing women in Oklin Fia's ice cream licking content through the lens of Stuart Hall's encoding/decoding theory. This study endeavors to investigate how the audience deciphers the ethical standards associated with hijab-wearing women depicted in Oklin Fia's ice cream licking content..

2. Methodology

This research adopts a qualitative approach, employing reception analysis to discern the audience's interpretation of media texts. As articulated by Salim in Mailasari & Wahid (2020), reception analysis operates within a constructivist paradigm. This paradigm allows researchers to derive insights into social and cultural phenomena from the perspectives and experiences of research subjects. In reception analysis, Hall posits that audiences interpret and comprehend messages through the lens of their own experiences (Aligwe et al., 2018), thus aligning with the constructivist paradigm.

Data collection for this study involves conducting Focus Group Discussions (FGDs) to objectively grasp informants' interpretations (Fiantika et al., 2022). Additionally, a thorough literature review is conducted, encompassing journals, previous studies, books, and other sources to identify knowledge gaps and inform the research's novelty (Sanulita et al., 2024).

The FGDs involves informants who meet specific criteria, including being male/female members of Generation Z, referring to individuals born between 1997 and 2012 (Yeptro, 2024). These informants possess diverse backgrounds based on their beliefs. Four informants are included: J, a hijab-wearing student; N, a student from a non-Muslim background; A, a non-Muslim worker; and H, an academic who wears a hijab.

Before conducting the FGDs, the researcher identifies themes present in Oklin Fia's ice cream licking video, focusing on the ethics of hijab-wearing women and content production. These themes are selected based on Muhammadiyah's guidelines regarding the hijab's composition and coverage (Muhammadiyah, 2020). During the FGDs, documentation in the form of Oklin Fia's video will be utilized.

Reception analysis involves two processes: encoding and decoding. In the encoding process, content creators incorporate dominant ideologies, including prevalent societal values and norms, into their content. Decoding occurs as the audience interprets the conveyed message based on their beliefs, experiences, knowledge, and backgrounds (Hall et al., 1980).

Hall delineates the decoding process into three positions: dominant-hegemonic, negotiated, and oppositional (Durham & Kellner, 2006). In the dominant-hegemonic position, the audience accepts the message as conveyed by the sender. Negotiation occurs when the audience accepts part of the message but modifies the remainder to align with their cultural context, education, and beliefs. The oppositional position signifies the audience's comprehension of the text but rejection due to differing cultural perspectives (Annisa et al., 2023).

3. Results and Discussion

The ice cream licking video featuring Oklin Fia presented during the FGD elicits a range of interpretations, revealing diverse audience perspectives. The video commences with a man offering ice cream to Oklin Fia, which she initially declines. However, towards the video's conclusion, the man renews his offer, posing the question, "kalau di sini, klin?" while placing the ice cream near his genitals. Oklin Fia is depicted as enjoying herself and partakes in a suggestive act by licking the ice cream in proximity to the man's genitals. This suggestive scene could be perceived as inappropriate and potentially categorized as pornographic due to its explicit nature (tvOne, 2023).



Figure 1. The scene depicts Oklin Fia licking an ice cream cone

The results of this analysis are then used to determine the position of each informant according to the audience's position in Stuart Hall's decoding process. The interview data gathered through the FGD is analyzed to understand the interpretations of each informant regarding Oklin Fia's ice cream licking video, enabling the researcher to determine the position of the informants in Stuart Hall's decoding process.

The first topic concerns the ethics of a veiled woman's attire in Oklin Fia's ice cream licking video. The first informant, J, argues that Oklin's attire does not comply with Sharia law due to its tightness. J also adds that the command to lengthen the veil to cover the chest is clearly stated in the Quran (Triyana, 2017). The second informant, N, shares J's opinion. Although N is a non-Muslim, she also disagrees with Oklin's attire. N believes that veiled women should not engage in such indecent behavior. The third informant, A, does not find fault with Oklin Fia's attire in the ice cream licking video. Likewise, the fourth informant, H, has no issue with Oklin Fia's attire.

On the second theme concerning the ethics of content production, all four informants concur that Oklin Fia's actions were inappropriate for upload on social media. A argues that Oklin's actions contradict her attire. For A, the hijab is meant to cover the aurah (intimate parts) of Muslim women. A holds this view due to the predominantly Muslim environment influencing A's perception of the hijab. N shares the same viewpoint as A. As a non-Muslim, N perceives Oklin Fia's content as indirectly detrimental to those of the Islamic faith. J contends that Oklin has blasphemed against religion through her attire. In addition to commenting on her attire, J also states that Oklin has violated moral norms. H shares the same perspective as J, believing that Oklin has transgressed social norms and should face social sanctions to deter such behavior.

Based on the interpretations provided by each informant, the position of each informant can be determined by how they interpret the ethics of veiled women in Oklin Fia's ice cream licking content.

Table 1. Audience reception positions in Oklin Fia's ice cream licking content

Name	Ethics of Veiled Women's Attire	Ethics in Content Production
J	Oposisi	Oposisi
N	Oposisi	Oposisi
A	Hegemoni	Oposisi
H	Hegemoni	Oposisi

Based on the table above, the researcher obtained diverse interpretations from each informant. These results demonstrate that the audience is an active participant who does not passively accept media messages. The variety of interpretations from each informant is influenced by different backgrounds and beliefs.

4. Conclusion

Based on the analysis of the research above, the obtained results reveal positions of hegemony and opposition. In the theme of the ethics of veiled women's attire, J and H hold contrasting opinions. J is positioned in the opposition camp, while H is situated in the hegemonic position. This disparity

arises from the differing backgrounds between J and H. J is a student studying at an Islamic university, whereas H is a lecturer in the Faculty of Social and Political Sciences at a university in Jakarta. Furthermore, despite sharing the same Catholic faith, N and A have differing opinions on the ethics of veiled women's attire. This discrepancy can be attributed to differences in their experiences and environments.

In the theme of content production ethics, all four informants share the same interpretation. They are all positioned in the opposition as they believe the content should not have been uploaded on social media. Despite their different backgrounds and beliefs, the informants converge on this viewpoint due to a shared set of values, namely the norms prevalent among individuals raised in Indonesia.

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